

H. A. Stebbins

A WORD OF CONSOLATION TO THE SCATTERED SAINTS.

The Law of Succession, in the First Presidency of the Church of Jesus Christ of Latter-Day-Saints.

The Duty of the Saints and the Redemption of Zion.

“Thou shalt arise, *and* have mercy upon Zion: for the time to favor her, yea, the set time, is come.”—Psa. 102—13.

“And Blessed are they who seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.—Book of Mormon, page 32.

“And as your father’s were led at the first, even so shall the redemption of Zion be.”—Doc. and Cov., Sec. 101, Par. 3.

At a Conference of the Church of Jesus Christ of Latter-Day-Saints, held at Beloit, Wis., on the 12th and 13th of June A. D. 1852, the following resolutions were unanimously adopted.

1st. Resolved, That this Conference, regard the pretensions of Brigham Young, James J. Strang, James Collon Brewster, and William Smith and Joseph Wood’s joint claim to the leadership of the Church of Jesus Christ of Latter-Day-Saints, as an assumption of power, in violation of the law of God, and consequently, we disclaim all connexion and fellowship with them.

2nd. Resolved, That the successor of Joseph Smith, Jun., as the Presiding High Priest, in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Jun., in fulfilment of the law and promises of God.

3d. Resolved, That as the office of First President of the Church, grows out of the authority of the Presiding High Priest, in the High Priesthood, no person can legally lay claim to the office of First President of the Church, without a previous Ordination to the Presidency of the High Priesthood.

4th. Resolved, That we recognize the validity of all legal ordinations in this Church, and will fellowship all such as

have thus been ordained, while acting within the purview of such authority.

5th. Resolved, That we believe that the Church of Christ, organized on the 6th of April, A. D., 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern in the Book of Doctrine and Covenants.

6th. Resolved, That the whole law of the Church of Jesus Christ, is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

7th. Resolved, That in the opinion of this Conference, there is no Stake to which the Saints on this Continent, are commanded to gather at the present time: but, that the Saints on all other lands, are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion: when the scattered Saints on this land, will also be commanded to gather and return to Zion: and to their inheritances in fulfilment of the promises of God. And, it is the duty of the Saints, to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance.

8th. Resolved, That we will to the extent of our ability, and means, communicate to all the scattered Saints, the sentiments contained in the foregoing resolutions.

9th. Resolved, That this Conference, believe it the duty of the Elders of this Church, (who have been legally ordained,) to cry repentance, and remission of sins, to this generation, through obedience to the Gospel: as revealed in the record of the Jews, Book of Mormon, and Book of Doctrine and Covenants: "and not faint in the discharge of duty."

After which, in pursuance to the 8th resolution, it was motioned, seconded and carried, unanimously, that a committee of three be appointed to write a Pamphlet, (based upon the foregoing resolutions,) entitled, : A Word of Consolation to the Scattered Saints. Whereupon, Elders Jason W. Briggs, Zenos H. Gurley, and John Harrington, were appointed said committee.

Thus, brethren and sisters in captivity, in behalf of said Conference, and the Church of God, we address you, and despite the influence of opposing powers, point you to the source from whence cometh deliverance. We are not of those who seek after new paths, but the old: from which, in the dark and cloudy day we have strayed; for surely, the voice of the Lord is unto us, return, return unto me, oh! Israel.—

This being *a day of warning, and not of many words*, let us briefly survey the desolations of Zion, and, like Daniel of old, turn to the "Books," and ascertain what the Lord has spoken in her behalf. In glancing over the *events* of the past

twenty years, and the order in which they have transpired, we are led to exclaim, not only that "there is a God in Heaven," but there is likewise on earth, a Devil. And when Jesus Christ entered upon his Ministry, he first became acquainted with his power, by a forty days exhibition of it; and here occurred the binding of the "*strong man*," referred to in a subsequent discourse to the Jews. And it seemed as a prerequisite to the holding the keys of the Kingdom, to acquire a knowledge of the power of the Devil; for when Joseph was about to bring forth the record of the Nephites, that was to reveal the heirs to the Holy Priesthood, he was made to know, by open manifestation, the power of the great adversary; that he might, in after time, like all former key-holders, be prepared to detect his "wiles," and "enter into his house, and spoil his goods," for he was about to wage a war, not against flesh and blood (only,) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (wicked spirits,) in high places, (Heavenly places.) While Jesus Christ remained upon earth, no false Christs made their appearance, but, immediately *after* Him many followed in quick succession. The reasons of this are obvious; the counterfeits must follow (not precede) the genuine: and, if cotemporary, a comparison with the true would too soon betray the false. Satan attempted to allure, to bribe, and to corrupt the Lord Jesus Christ, to turn him from his purpose; but when this failed, and Christ suffered himself to be taken prisoner, through death, (that he might get the keys of death and the prison,) he entered into many, and raised up Lords and Christs of his own. So has this Satanic policy been illustrated in regard to the Presidency of the Church, in the past eight years, and as in degeneracy of ancient Israel, so now has there been that all prevailing ambition, to crowd into "Moses' seat." Such pretenders are, and ever were, the vehicles of Satan's power, whom to know, is to know his "wiles." And "the inhabitants of Zion, are to judge all things pertaining to Zion, and they who are not Apostles and Prophets shall be known." Now, the decision of Judges must be in conformity to "law" and "precedents," which alone should govern the occupants of the Judgment Seat.

Now let us for a moment examine the law, and *cite* the "precedents" that must govern our investigation of successorship in the Presidency of the Church. And here let us distinctly understand, that the office of President of the Church, and President of the Priesthood, are filled by one and the same person always; and such being the case, we have

only to determine in what manner the Priesthood is transmitted, together with its various orders or offices, in order to find who succeeds to the Presidency of the Church. First then, to the law and to the testimony. See Doc. and Cov. Sec. 4, par. 2; "Which Abraham received the Priesthood from Melchisedec, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel,—who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years." Here it is plainly stated that the priesthood was transmitted the first two thousand years of earth's history, from father to son. It seems to have so descended, as matter of course, none disputing, as we meet with no commandment relating to it during that time. But at the expiration of this era, there was found a necessity to *command* that what the father possessed, should descend to his seed: hence the promise to Abraham, extended to his seed. "And Abraham gave all that he had unto Isaac." And the Lord appeared unto Isaac, and confirmed the gift, or transfer, saying, "And I will be with thee, and I will bless thee,—and I will perform the oath which I swear unto Abraham, thy father." Gen. 25—5; chap. 26—2, 3. See also 28 chap. 3d and 4th, and 13th, 14th, and 15th verses, where the promise to Abraham and Isaac is confirmed to Jacob, and Jacob confirms the same upon Joseph, and not upon Reuben, the first born: the reason is given, as well as the fact recorded, in 1 Chron. 5—1, 2; but in what particular offices of the Priesthood, consisted this birthright, or, the right to rule or to lead? We answer, Patriarchal and Prophetic. See Heb. 7—4. Now consider how great this man (Melchisedec) was, unto whom even the patriarch Abraham gave the tenth of the spoils. See also Gen. 20—7: "Now therefore, restore the man his wife: for he is a Prophet." But there was a certain office of the Priesthood,—not the birthright,—which descended from Abraham, to Jethro; and here we show, that the Priesthood alone, is *not* the birthright: and that the offices in the Priesthood descend, as *well* as the Priesthood itself: for, if the Priesthood itself was the birthright, then it descended to Jethro, for he held, and conferred upon Moses the Holy Priesthood, which he received by blessing from his father Abraham. See Doc. and Cov. Sec. 4, par. 2; he being a descendant of Abraham by Keturah, his second wife. Here then we have found four hundred years more of the history

of the Priesthood, called the Melchisedec, or Holy Priesthood : and at this time Israel refusing to obey, in all things what God commanded, the Lord took "Moses" from their "midst," and "with him the Holy Priesthood also." See Doc. and Cov. Sec. 4, par. 4. And the law, (or ordinances of the lesser Priesthood,) was added because of transgression, and upon Aaron, and his seed after him, was conferred the lesser Priesthood, to minister the same : which continued in his seed until John (the Baptist,) he being the last acceptable Priest of that order.

Here we have a history of the organized Priesthood, for fifteen hundred years more, descending from father to son : at which time the "STAR of Israel" arose, holding the Priesthood, (not after the order of Aaron,) after the order of Melchisedec, in fulfillment of the prophecy of Moses, that "the Lord thy God shall raise up unto you, of your brethren, a Prophet like unto me," &c. Like him a lawgiver—a Prophet, holding the same order of Priesthood. That the Prophets which arose between Moses and Christ, were not equal to him, or like him, is evident. See Deut. 34—10, 12 : "And there arose *not* a Prophet since in Israel, like unto Moses, whom the Lord knew face to face. Yet Jesus Christ, the great Presiding High Priest, obtained his authority, by "inheritance" from His Father. See Heb. 1—4 ; ch. 7—17. We have thus sketched the descent of the Melchisedec, and the Aaronic Priesthoods separately, or connected, for the space of four thousand years ; from Adam to Christ. We will now return to the birthright, which we have shown, descended from Adam through Enoch, Noah, Melchisedec, Abraham, Isaac, and Jacob, to Joseph, the son of Jacob ; the last exercise of which, was, to confer it upon another : this Jacob did when he pronounced his last Patriarchal and Prophetic blessing upon Joseph, (his heir or successor.) See Gen. 49 : "Joseph *is* a fruitful bough, *even* a fruitful bough by a well ; *whose* branches run over the wall : the archers have sorely grieved him, and shot *at him*, and hated him : but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob ; (from thence *is* the shepard, the stone of Israel :) *Even* by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb : the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from

his brethren." This blessing we understand to consist of the birthright, and, as before shown, belonged to Joseph, and to it is added a dominion, over and above that which he inherited in common with the rest of the tribes. And this extra blessing, above the blessing of Jacob's progenitors, was realized in the possession of this land: hence we must leave Jerusalem, and accompany Lehi to this land, in order to find the heirs of the chosen seed, to whom the promises were made. And, we find Lehi, in the exercise of that birthright, a Patriarch and Prophet: entering upon the dominion over the wall—to the utmost bounds of the everlasting hills, &c. And, we find Lehi in the exercise of the Patriarchal and Prophetic offices, leading out, and giving commandments to those who feared God, and constituted his Church on this land; and at his death, Nephi acted in that capacity until he ordains Jacob, the first born of Lehi after he left Jerusalem: and commands that in his (Jacob's) seed, shall the sacred things be preserved. See book of Mormon, page 121, 3d edition. It seems that the birthright was forfeited by the elder brothers, and descended to Jacob, the first born in the wilderness: while Nephi continued to act as a general, or temporal ruler. See page 73: "Unto whom, (Nephi,) ye look as a king, or a protector, and on whom ye depend for safety." Thus Nephi was a king, while Jacob receives the most sacred things, which belong to the Church and the temple of God. These plates, set apart for a certain purpose you will find in the hands of the High Priests of the Church, —transmitted from father to son—was *not* the ordinary history of the Nephites, but was confined to the purpose of preserving the most precious things. Book of Jacob, chap. 1, par. 1: "And he gave me, Jacob, a commandment that I should write upon these plates, a few of the things which I considered to be most precious,—and hand them down unto my seed, from generation to generation, and if there was preaching or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates. In par. 2, we are told, that "Nephi began to be old, and he saw that he must soon die:" wherefore, he anointed a man to be a king and a ruler over his people. And whoso should reign in his *stead*, were called by the people, "second Nephi, third Nephi, &c." Here we are plainly told, that Nephi's successor was a king. And in Mosiah, chap. 11, par. 10, we are told that "the kingdom had been conferred upon none but those who were descendents of Nephi:" hence, the successor of Nephi was his son. And in par. 4, chap. 1, book of Jacob, he tells us that in the reign of the second king, the

people began to grow wicked in their hearts, and he, Jacob and Joseph, rebuked them, and this successor of Nephi is the second king, hence the futility of that assumption, that Jacob was the successor of Nephi. Its erroneousness is shown by the consideration of two things: first, Jacob exercised his ministry in the same manner, long previous to Nephi's death, that he did after; and Nephi quotes to the words of Jacob, his brother, for authority. See second Nephi, chap. 13: and secondly, Nephi's successor was a king: which succession of king's continued in the seed of Nephi, while the Priesthood, and the sacred things continued with the seed of Jacob, handed down from father to son, (from one Prophet to another—B. M. page 51,) while any of the seed remained: which we now proceed to show. Jacob delivers up the plates to his son Enos, and commands him to obey his instructions, page 140; "And I Jacob saw that I must soon go down to my grave, wherefore, I said unto my son Enos, take these plates," &c.: page 143; "Now I, Jarom, write a few words according to the commandment of my father Enos, that our geneology may be kept—and as these things are written for the iutent of the benefit of our brethren the Lamanites, woerefore, it must needs be that I write a little, but I shall not of the things or my prophesying, nor of my revalations:" page 144; "And I (Jarom,) deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my father:" page 245; "Behold it came to pass, that I, Omni, being commanded by my father Jarom, to preserve our geneology, &c.,—and I conferred them upon my son Amaron." Amaron conferred them upon his brother Chemish, and Chemish delivered them to his son Abinadom; and Abinadom conferred them upon his son Amaleki: page 146-7; "And it came to pass that I, Amaleki, began to be old, and having no seed, and knowing King Benjamin to be a just man before the Lord, wherefore, I deliver up these plates unto him:" page 152; "And it came to pass that after King Benjamin had made an end of saying to his son, (Mosiah,) that he gave him charge concerning all the affairs of the Kingdom: and moreover, he also gave him charge concerning the records which were engraved upon the plates of brass, and also the plates of Nephi, and also the ball or director:" page 111-12; "And now, as I said unto you, that after King Mosiah had done these things, he took the plates of brass, and all things which he had kept, and conferred them upon Alma: yea, all the records, and also the interpreters, and conferred them upon him, and commanded him, that he should keep and preserve them, and also keep a record

of the people, handing them down from one generation to another, even as they had been handed down from the time Lehi left Jerusalem: page 215: "And it came to pass, that Alma was appointed to be their first Chief Judge, he being also High Priest, his father having conferred the office upon him, and had given him charge concerning all the affairs of the Church: page 317; "And now my son Heleman, I (Alma,) command you that you take the record that have been intrusted with me, and I also command you that ye keep a record of the people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept, and these plates of brass which contain these engravings, which have the record of the Holy Scriptures upon them, which have the geneology of our fathers, even from the beginning: page 341; "Thus they (the people,) were led away by Amaliciah, notwithstanding the preaching of Helaman, and his brethren, yea, notwithstanding their exceeding great care over the Church—for they were High Priests over the Church: page 394; "And it came to pass in the commencement of the thirty and sixth year of the reign of the Judges over the people of Nephi, that Shiblon, (Helaman's brother,) took possession of those sacred things which had been delivered unto Helaman by Alma:" page 395; "And it came to pass that in the thirty and ninth year of the reign of the Judges, Shiblon died also—therefore it became expedient for Shiblon to confer those sacred things before his death upon the son of Helaman, who was (also) called Helaman." Here Shiblon seems to have acted the part of a guardian for, or, representative of, young Helaman, for the space of three years, during which time he held the sacred records, he being also a High Priest, and then confers them upon the right seed, the son of Helaman: who, at the death of his father, had not perhaps attained that sober age, requisite to hold this sacred trust. Page 404; "And it came to pass in the fifty and third year of the reign of the Judges, Helaman died, and his eldest son Nephi began to reign in his stead. He did keep the commandments of God, and did walk in the ways of his father:" page 405; "And it came to pass that Nephi became weary because of their iniquity, and he yielded up the Judgment Seat, and he took upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days, for they remembered the words which their father Helaman spake unto them:" page 423; "Behold I (God,) give unto you (Nephi,) power, that whatsoever ye shall seal

on earth shall be sealed in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven." This shows Nephi in possession of the highest keys known in the Priesthood. Page 440: "And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his *eldest son*, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem: page 489; "And it came to pass that He (the Lord,) said unto Nephi, bring forth the record which ye have kept:" page 501; "And it came to pass that Nephi, he that kept this last record, (and he kept it on the plates of Nephi,) died, and his son Amos kept it in his stead. And it came to pass that Amos died also, [and it was a hundred and ninety and four years from the coming of Christ,] and his son Amos kept it in his stead. He also kept it upon the plates of Nephi." Page 503: "And it came to pass that when three hundred and five years had passed away, and the people did still remain in wickedness, and Amos died and his brother Amaron did keep the record in his stead.

And it came to pass when three hundred and twenty years had passed away, Amaron being constrained by the Holy Ghost, did hide up the records which were sacred. Page 504. "And now I, Mormon, make a record of the things which I have both seen and heard, and call it the book of Mormon; and about the time that Amaron hid up the records unto the Lord, he came unto me, I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people, and Amaron said unto me, I perceive that thou art a sober child and art quick to observe, therefore, when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning the people, and when ye are of that age, go to the land Antum unto a hill which shall be called Shim, and there have I deposited unto the Lord all the sacred engravings concerning this people. And behold, ye shall take the plates of Nephi unto yourself,—and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people." Page 511. "And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore, I did go to the hill Shim, and did take up all the records which Amaron had hid up unto the Lord." Page 514. "Therefore, I (Mormon,) made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates, which I gave unto my

son Moroni." Page 517. "Behold I, Moroni, do finish the record of my father, Mormon;—I am the son of Mormon,—and I am the same who hideth up this record unto the Lord." Here, then, is exhibited the doctrine of lineage on this land for the space of a thousand years, from Lehi, a prophet and teacher of righteousness to Moroni, who hid up the record: agreeing with the testimony previously introduced from the Bible, with reference to the Melchisedec Priesthood from Adam to Moses, and also of the lesser, or Aaronic Priesthood from Aaron to John, (the Baptist) showing the observance of that which was instituted in the days of Adam, viz: "*to be handed down from father to son.*" These sacred records kept by the descendants of Lehi, constitute (in part) the book of Mormon, which record, was delivered to Joseph Smith on the 22d day of September, A. D. 1827, by the Angel of God; and to him, was given a gift to translate the same, the keys of which gift, should reveal the Ministry or Priesthood. See Doc. and Cov. Sec. 8, par. 13. "And now behold I give unto you (O. Cowdery) and also unto my servant Joseph, the keys of this gift, (of translation) which shall bring to light this ministry." How did the translation of the book of Mormon reveal the Priesthood? By revealing the "*literal descendants of the chosen seeds to whom the promises were made.*" And did the book of Mormon do this? It did. See 2 Nephi Ch. 2, "For Joseph (of old) truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins,—and unto him will I give power, (gift of translation) to bring forth my word unto the seed of thy loins." Of whom, Moroni says, "whoso shall bring it (the record) to light, him will the Lord bless." Hence, Joseph was entitled to possess the record, and the Priesthood which it revealed, as his inheritance through his fathers, in fulfillment of the Covenant made with Jacob. See book of Nephi, (grand-son of Helaman) ch. 9 "And behold, this people will I establish in this land unto the fulfilling of the Covenant which I made with your father Jacob. (See Gen. 48, 15, 19 ver., Chap. 49, 22, 26 ver.) Hence, also, Joseph was an heir to the Birthright conferred by Jacob upon Joseph. See Doc. and Cov. Sec. 8, par. 3. "Therefore, thus saith the Lord unto you with whom the Priesthood hath continued, through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God." And as one to whom pertained by right of inheritance the Holy Priesthood, Joseph, received from God the following promise: "As I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in

thy seed, shall the kindred of the earth be blessed. D. and C. Sec. 103, par. 18. See book of Abraham, Times and Seasons, vol. 3, page 704. "I (Abraham) sought for the blessings of the Fathers, and the *right*, whereunto I shall be ordained to administer the same:—I became a *rightful heir*, a Highpriest holding the *right* belonging to the fathers, it was conferred upon me from the fathers, it came down from the fathers, from the beginning of time, yea even from the beginning, or before the foundation of the earth to the present time, even the right of the *first born* on the first man, who is Adam, or first father, through the fathers *unto me*, I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. See also Times and Seasons, Vol. 5, page 714. "Thanks be to Jesus the honors and powers of the Priesthood are not obtained by money or craft: they are handed down by lineage from *father to son* according to the order of the Son of God."

Now let us review the foregoing: First, we have shown that the Melchisedec Priesthood, descended from Father to Son, including the birthright from Adam to Abraham, and from Abraham to Moses, (not including the birthright) when, this Priesthood was taken away, and the lesser, or, Aaronic instituted, and descended from father to son, from Aaron to John, (the Baptist.) Second, that the line of descent to which pertained the birthright, was from Abraham to Joseph, (son of Jacob) and following that seed in the person of Lehi, and his descendants to Moroni, the same that hid up the records and sacred things. Third, that Joseph Smith was an heir to that birthright, and received the Priesthood by virtue of his lineage or heirship from his fathers, reaching back to Joseph of Egypt. And fourth, that it should descend to his lineage or seed, in the same manner that it descended from Abraham: and should continue with his lineage or seed, until the restitution of all things spoken of pertaining to this dispensation. Now Brethren, who shall succeed Joseph? has been asked for the last eight years. And the history of four thousand years of unbroken succession on the Eastern Continent, and one thousand upon this land, together with the revelations to us through the "choice seer" *all* combine to furnish the answer: and like the nail "fastened in a sure place" it shall not be moved, or altered. That the seed of Joseph *alone*, can succeed him in the office in the Priesthood to which belong the blessings, prerogatives, and powers, called the Birthright. The question, "why did not the heir come forward at the death of Joseph, and preserve the organization, and complete the work then in progress?" may now be considered. See

D. and C. 103 par. 10 and 11. But I command you all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me—but behold, at the end of this appointment, if you do not these things ye shall be rejected as a church with your dead saith the Lord your God.” Let us ask, has that commandment been obeyed?—We answer no; the doing of it at all, (acceptably) implies doing it according to the “pattern shown,” and within the time. That it was not built according to the pattern and within the time is evident, for during this “time” their baptism for the dead (in the river) was acceptable. And Joseph announced that “no more baptism would be performed until it was done in the house, &c.” Why this? See par. 13, 14, &c. “And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place (Nauvoo.) The voice of God, and the voice of his “servants” was for the building of the house, according to the pattern, and within the time, and from the fact, that they are “moved out of their place,” proves that they did not “hearken.” Hence follows their rejection “as a church,” and the organization applicable to a stake; for, wherever a stake of Zion is truly appointed, then, and there is dominion given, or municipal authority, and that authority is endowed with honor, and glory, through the oracles in the most holy places, by which, dominion is preserved and extended; beginning very small, as Nephi says, 1st Nephi, ch. 3, page 34: “And I beheld the Church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominion upon the face of the earth, were small.” Such a small dominion was given to the saints at Nauvoo and to the saints at any stake of Zion; but at Nauvoo, this dominion was ample for the security of its inhabitants, and they were forewarned, that if they abused this authority, or polluted “mine holy grounds and charters,” they should be scourged and driven therefrom. See par. 13, last clause.—And when this took place, and the saints had built for others to inhabit, had planted for others to eat the fruit thereof, then they forfeiting their dominion, became captives, and were driven from their holy places which had now become polluted, and have since wandered to and fro in “search of the word of the Lord, and have not found it,” but in its stead, have found the words of lying prophets, to their destruction they having refused to hearken to the voice of God, through those whom he had appointed. He took them (Joseph and Hiram) from their midst, that he might bring upon them all the curses that

were written—blindness, captivity, fire and sword. And that these afflictions may continue, until they thoroughly amend their ways and remember in all places whether they have been scattered in the cloudy and dark day, and turn their hearts to seek God and their faces toward Zion; the Lord has not sent forth the successor to be a deliverer. But when the scattered saints shall have humbled themselves before God, and quickened their remembrance of Zion, by turning their faces thitherward, with weeping, and with supplication, the successor of Joseph, will surely receive the Mandate to go forth and deliver, for he shall be like as Moses, and shall lead the saints out of captivity. See D. and C., sec. 101, par. 3. “Behold, I say unto you, the redemption of Zion must need come by power, therefore, I will raise up unto my people a *man*, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel and of the seed of Abraham.” Notice from this, that in the future, from 1834, the date of the revelation, God would raise up a man to lead the saints like Moses. How did Moses lead Israel? and for what? He led them by the word of the Lord, out of captivity, to a place appointed of God, wherein they were to build a temple, for the endowment of their dominion with glory and power, to the end that it might be extended from the rivers to the end of the earth. And so shall this man, “raised up” by God do also. It is plain that when Israel anciently harkened to the Prophet who spoke the word of the Lord, that they extended their dominion, and when they did not harken, they lost by their enemies, city after city, when if they continued disobedient, God delivered them up to their enemies as a nation; as in the case of Israel being carried into captivity by Tiglath-pileser, to the extent of many cities, and many thousands, but they returned not to God by righteousness and humility, and after nineteen years the residue were given into the hand of Shalmaneser. And as in the case of Judah going into captivity seventy years to Babylon. Their first captivities after entering the land of Canaan, was to Chushan the Assyrian King, but were delivered by Othniel, who became their Judge or ruler. They were compelled to pay tribute, to save captivity for twenty years to the Canaanites; and were delivered by Barak and Deborah. After, they were captives to the Moabites, Medianites, Amorites, Philistines, &c., and were delivered severally by Ehud, Gideon, Jephtha, Sampson, &c. Here are several rejections of Israel, and as many deliverances, and re-organizations; and the duty of Israel thus in captivity, is plainly set forth in the prayer of Solomon, and the answer of God, at the dedication of the

temple at Jerusalem. See 2 Chron. 6—36 to 38. If they bethink themselves in the land whither they are carried captive, and pray toward their land which thou gavest unto their Fathers, and toward the city which thou hast chosen, then hear thou from Heaven, their prayer, and their supplications, and maintain their cause, &c. And the Lord accepted the prayer, and promised to answer when sought unto in this manner: *Where among the saints* is a Daniel, in whose heart burns such lofty inspiration, that beacons them Heavenward, to receive consolation from the lips of those shining messengers, who, having first arrived at the goal, hasten, when permitted, to acquaint their fellow servant in captivity, of the decree of the watchers in their behalf? For surely, the Lord has said, he has not “changed in regard to Zion.”

But let us return to the rejection of the Church at Nauvoo, or the stake; this event (though disallowed by most) produced all the phenomena characteristic of such a calamity, aside from the suffering consequent upon the breaking up, and scattering abroad. Pretenders began to arise, to allure the unwary into their fatal meshes, the devices of satan, to which the saints had subjected themselves by turning from the law of God. From the foregoing remarks, it must follow, that the rejection of the only stake to which the saints might gather and the organizations belonging thereto, the assumption of authority by the traveling high council, this destroying the connexion and harmony between all the quorums, in short since the coup d'etat of Brigham Young in the government of the church, a loose rein has been given to the ambitious, and that example has furnished a powerful Stimulus, to go and do likewise. Hence, the list of such pretenders, has increased rapidly, and perhaps is not yet full. We say it must follow, that during this reign of confusion, consequent upon this captivity, there was no call, in the very nature of the case, for a successor of Joseph, either as Presiding Elder in the church, or Presiding Highpriest over the Priesthood, and there has been none. Now, let us notice the manifestations of that blindness, that prevailed in that day, that God took away the two principal shepherds in one day. There was one member of the quorum of the first Presidency left, to whom belonged the right of presiding, by virtue of his authority as Councillor. But he, claiming this right by virtue of something else, or attempting to get that right under cover of some performance unknown in the law of God, was rejected by the voice of the people. But in doing so, they undoubtedly deprived him of that to which he was clearly entitled by his ordination, and conferred it upon the Traveling High

Council, who, could only in the absence of the entire quorum of the 1st Presidency preside; or at least one of that quorum, viz: the President, and *then*, as an Apostle,—as one of the Traveling High Council, and *not* as the successor of Joseph. Now let us examine the order of Presidency in the church. Suppose the first President is absent, who presides, in Council or Conference? The Councillors, both, or either of them. And why? Because they are the highest authority present. True, then, here is the key to unlock the whole secret of the presidency of the church. Hear it then: *The highest authority presides always*. Hence, if the entire quorum of the 1st presidency is absent the President of the twelve must preside, as pro tem. or representative, by virtue of his ordination to the Apostleship, and not as the legitimate President. And in the absence of the Prest. of the twelve, either of the twelve, or in the absence of the whole quorum, the Prest. of the High-priest's quorum will preside, and so on down to the Priest and Deacon; but each in his turn, must preside by virtue of that authority, which he holds by actual ordination. Hence, if one of the twelve, being the highest authority present, is called to preside, he can do nothing not authorized by his ordination. That is, they cannot administer an ordinance while thus presiding, that they could not previously; for instance, the twelve are not authorized to ordain a bishop to the church, nor do I presume they ever, as Apostles only thought of doing any thing of the kind; but when they assumed to preside as President of the church, they ordained Bishops, which was clearly in violation of the law. Hence the only legitimate Presidency in the church, since the death of Joseph, has been representatives of the rightful heir or true successor. As the guardian represents, and acts for the heir, whose inheritance he has in possession, so have the only acceptable presiding authorities acted since the death of Joseph, and will continue so to act until the rightful heir presents himself, in conformity to the law, to receive at the hand of the church, the formal induction into his rightful office.

We have shown that the saints are scattered abroad, and the only places known to us as stakes of Zion, and Zion itself, is in the hands of the Gentiles: and we have shown that such is the ordinary punishment of the people of God in all ages, viz: captivity. Hence we conclude at once that this punishment is because of unrepented transgressions. (For if they were repented of, God would forgive, and restore them to their possessions at once.) Let us see what some of those transgressions and sins are, for which the Saints are given into the hands of those that hate them. See Doc. and Cov.

Sec. 1, par. 4: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, jun., and spake unto him from Heaven, and gave him commandments, and also gave commandments to others that they should proclaim these things unto the world:—that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord: even the Savior of the world." Par. 6: "And again, verily I say unto you, Oh, inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons." This very plainly teaches, that God would give knowledge, and wisdom, and power, to his people equal to their calling and obedience. See sec. 95, par. 1: "Behold verily I say unto you, that there are many who have been ordained, among YOU, whom I have called, but few of *them* are chosen: they who are not chosen, have sinned a very grievous sin in that they are *walking in darkness at noonday*." Jesus says, "For he that walketh in darkness knoweth not whither he goeth. I am come a light into the world, that whosoever believeth on me should *not* abide in darkness." John 12—35, 46. We have already seen and felt some of the effects of walking in darkness; we have congregated at different times and places to build up the Kingdom of God, but did not know "whether we went" to a stake of Zion, or a rendezvous of Gadiantons—to a holy place consecrated by the commandment of God for the gathering of his saints, or to a place doubly polluted by wickedness. But again in the midst of this darkness, we have lost sight not only of the true course, but of the principle by which to correct all deviations therefrom, to restore that which was lost. That principle is a rule known to the Nephites in their prosperity, and at the commencement of the reign of the Judges it became a law, viz: "common consent," or "the voice of the people." See Mosiah, chap. 13, par. 2: "Now it is not common that the voice of the people, (Saints of God,) desireth anything contrary to that which is right,—therefore this ye shall observe and make it your law to do your business by the voice of the people. See also Doc. and Cov., sec. 49: "And all things shall be done by common consent in the Church, by much prayer and faith." Doc. and Cov., sec. 61, par. 1: "Behold I give unto you a commandment that ye shall assemble yourselves together to agree upon my word." See also Doc. and Cov., sec. 51, par. 4: "Neither shall anything be appointed unto any of this Church, contrary to the Church Covenants, for all things *must be done in order* and by

“*common consent* in the Church.” Here are three several commandments to the Church directly, and one from the Book of Mormon, to enforce this principle of *common consent*. Now what has been the practice? Secret orders, covenants, lodges, and the whisperings of the great ones exalted to the standard of law for the Saints. Thus the secret works of darkness that the Church was forewarned of (sec. 12 par. 4,) (the following year from the organization of the church,) they have, under the lead of false shepherd’s, adopted and brought upon their own heads that which was preparing by their enemies “in *secret chambers*.” This combination of wicked men, to work in secret to overthrow the Church of God, we are told was instituted by Kishkumen and Gadian-ton, among the Nephites and Lamanites: being put into their hearts by the devil. See Book of Mormon, 3d edition, pages 412, 413, 425, &c. On 425th page we are told that they had concealed their secret plans in the earth. And in the year following the death of Joseph, a man calling himself James J. Strang, declared that he had found some plates in the ground, which he exhibited: they were very small rusty brass plates, which according to Book of Mormon, page 318, saying all plates containing that which is Holy writ, should retain their brightness, could not contain anything sacred; hence we conclude they contained that which the Gadian-ton concealed: and to strengthen this belief, his organization subsequently, was in exact conformity with the pattern set forth in the Book of Mormon of the Gadian-ton bond: which order of things is the same as that established by Akish, among the Jaredites, which had been handed down from Cain, who was a murderer from the beginning. (See book of Ether, chap. 3.) See also 2d Nephi, chap. 6; Alma, chap. 17; Helaman, chap. 1 and 2; Nephi, (one of the disciples of Christ,) chap. 1; Mormon, chap. 4. The above quotations show the order, and nature of these secret combinations had among the Jaredites, the Lamanites, and the apostate Nephites; which has been re-established by Strang, among those apostates over whom he presides, Akish-like, as a king.

It might be well here to notice the *single* clause in the Book of Covenants, on which is based the pretence of this man to the successorship of Joseph, in the Presidency of the Church. It is found in sec. 14, par. 2, and reads as follows:

“But verily, verily, I say unto you that none else shall be appointed unto this gift, (of receiving commandments and revelations for the Church,) except it be through him: (Joseph,) for if it, (the gift,) be taken from him, he shall not have power except to appoint another in his stead:—For ver-

ily I say unto you, that he that is (to be) ordained of me, shall come in at the gate and BE *ordained* as I have told you before." Now let us dispassionately examine this text, which is made the covert of this audacious imposter. First then, upon what contingency occurring does this authorize Joseph to appoint? We answer that of losing the "GIFT" himself, and in no other case. Second, did Joseph lose this gift, or was it taken from him? We answer this by quoting from the letter purporting to have been written by Joseph to Strang nine days previous to his death. (Authority with those for whom this is designed.) "Archangels shall place on my brow, the double CROWN of MARTYR, and KING, in a Heavenly world." "My servant Joseph, thou hast been faithful over many things, and thy REWARD is GLORIOUS. The CROWN and SCEPTRE are thine and they wait thee." If this be the word of God, here is irrefutable evidence, that Joseph had not forfeited, or lost this "gift" at that time. Archangels do not place the diadem which belong to the perfected in Christ Jesus, upon the brow of the transgressor. Kingly authority "*in a Heavenly world,*" is not conferred upon those who have been tried and found unworthy to hold the keys of revelation in this. "Faithfulness," and "reward," is not applicable to Joseph at the very time he is being put out of his stewardship for transgression. "Glorious" rewards, "Crowns," and "Scepters," are not the results of losing the "gifts" of God. In plain language, the pretence of Mr. Strang involves the following absurdities: God is represented as saying to Joseph, appoint your successor, for the "gift" is "taken" from you; for, "thou hast sinned in some things, and thy punishment is VERY bitter." "*I have tried thee, and found thee unfaithful,* thou Shepard and stone of Israel; therefore appoint James J. Strang in your stead, and he *shall be like* you; and come thou, who art unfit to hold the keys on earth, and receive "a double crown of Martyr and King," and "rule a mighty host" in the spirit land. Oh, folly! stand rebuked by common sense.

But if Joseph did not lose the gift, then the claim of appointment from Joseph falls to the ground. Now let us notice the latter clause of the above quotation.

"He that is ordained of me, shall come in at the gate, and be ordained as I have told you before." Now, what had God told Joseph "before," concerning being ordained to the Highest office in the Priesthood, in order to hold the keys of the Kingdom? If we can ascertain this, we shall discover the gate, and withal who has, or has not passed through it. See Doc. and Cov. sec. 3, par. 31. "Wherefore, it must

needs be that one be appointed, of the High Priesthood, to preside over the Priesthood; and he shall be called President of the High Priesthood of the Church, or, in other words, the Presiding High Priest over the High Priesthood of the Church." After the Lord showed him this gate into the Presidency of the Priesthood, (out of which grows the Presidency of the Church,) and "told" him the manner of such appointment and ordination, he was ordained accordingly on the 25th of Jan. 1832, President of the Melchisedec Priesthood. See Times and Seasons, page 624, and in March following, the authority of that ordination is made known. See sec. 80, "unto whom, (Joseph,) I have given the keys of the Kingdom, which belongeth *always* unto the Presidency of the High Priesthood." Here then, is the legal ordination, to which belong the keys of the Kingdom: and we have before shown, that Joseph inherited this Birthright, or order of Priesthood, from his fathers: and was appointed by the common consent of the Church, and, that it was confirmed to be handed down from father to son. Hence, here is the gate, through which his successor must pass, or, the Lord tells us we may KNOW, they are not of him. Who has come in at this gate, viz: lineage, appointment of the Church and ordination of Presiding High Priest? Verily, none: neither indeed can there one, except "the literal descendants of the chosen seed, to whom the promises were made. (See Rev. 1841, par. 18.)

Thus, Brethren and Sisters scattered abroad: our exhortation to you, is, give no heed to the specious pretences of all such as claim to succeed Joseph in the "Presidency," not being of "the chosen seed to whom the promises (of success- orship,) were made,"—not having "come in at the gate," nor been ordained "Presiding High Priest over the High Priesthood of the Church;" as the law requires, in order to hold the keys of the Kingdom. But let your faith rest upon the promises of God, for the redemption of Zion, and, for the calling forth that *man*, that shall lead the people as Moses led Israel out of bondage. And, in the mean time, let your supplications ascend, and enter into the ears of the Lord of Saboath, for the fulfillment of that which he has promised; for, notwithstanding he has said, "Zion shall be redeemed," D. and C. sec. 95, p. 4. And, "The pure in heart shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the *waste places* of Zion," sec. 98, p. 4. "But verily I say unto you, I have decreed that your brethren, which have been scattered SHALL return to the land of their inheritances;—even their restora-

tion to the land of Zion," sec. 101, p. 3. "Yet for ALL this will the Lord be enquired after to do it for them, and to establish them "never to be thrown down." Therefore carefully gather together, as much in one region as can be consistently:—sec. 102, p. 7; and be subject to the powers that be, as well as the commandments of God, until He comes out of his hiding place, to vex the wicked nation, and cut off the unjust, and unfaithful steward: withal, remembering the Church articles to do them, (especially the 4th par. of sec. 109, without any jesuitical interpretation,) for in so doing, it shall be said "thou has been faithful," and if the "Gentiles" will not "have charity" *to do justly*, their blood be upon their own head. (Book of Ether, chap. 5, par. 2.) For "the wicked shall be a ransom for the righteous:" Prov. 21—18: and to such as shall have "escaped" after learning the *wiles* of Satan, will be given power to bind up the law, and seal the testimony, and shall stand as saviours upon Mount Zion; when the day of transfiguration shall come. "Let every man stand in his own office, and labor in his own calling," not doubting the result of that labor, nor the authority of that calling: for by the keys which have been given, shall Israel be led. For, they have come down from the *fathers*. Sec. 104, p. 12: "And for the last time;" and notwithstanding those to whom this power has been given are scattered abroad, they that remain and are pure, shall as lively stones, seek their places in the building without the sound of a hammer: (or murmer,) for, though her walls may be "built in troublous times," the arms of her hands shall be made strong by the hands of the mighty God of Jacob. Therefore, fear not nor be discouraged; let the Elders minister in the law with pure hearts and clean hands, and let all the Saints come before the Lord with confession, and supplication, and that which is promised, shall surely come to pass, even the salvation of Israel, and the redemption of Zion. At a Conference of the Church, held at the Yellow-Stone Branch, Lafayette Co., Wis., Oct. 6th, A. D., 1852, the foregoing pages were presented, and approved, and ordered to be published with the sanction of said Conference.

The next semi-annual Conference of the Church of Jesus Christ, of Latter-Day-Saints, will be held at the above named place, commencing the 6th of April, 1853, which the scattered Priesthood,—and especially delegates from the different Branches,—are requested to attend.

J. W. BRIGGS,

Z. H. GURLEY,

J. HARRINGTON,

} Committee.

We cannot forego this opportunity to raise our voice against an evil which has well nigh completed the overthrow of the Church :—which Sampson like hath lain hold upon the very *pillars of society*. And instead of order, it has produced anarchy, instead of union, division : in short, instead of confidence and love, distrust and hatred. We refer to the system of spiritual wife-ry, taught by Brigham Young, to the “plurality” doctrines of James J. Strang, and the fouler system (of whoredom,) taught by William Smith, and his joint occupant, called “Spokesman.” These systems though unlike each other, are all known as a system of polygamy : under which they themselves take shelter : hence we will not treat of them under their proper names, but under the less offensive or semi-legal one, viz : Polygamy. Whence came the practice, and where is the warrant for it ? The first we hear of it is from the lips of Lamech, a son of Cain, who owns himself deserving of seventy-fold greater punishment than Cain himself. We conclude therefore, that none will quote Lamech as a justifying precedent : but we insist that the father of the system gives it its character. His shedding blood was but a type of what belongs to, or, must accompany the system : since male and female come into the world about equal, and God having stamped upon man, (His own views,) “that it is not good to be alone ;” hence of course, if one, (like Lamech,) secures one or two additional wives, he must either persuade that number of men that it was “good to be alone,” or, he must kill them off. It seems he chose the latter, which no doubt was the easiest. It is admitted that examples preach more powerful than words. Now let no man working by a pattern, presume to be wiser than him who gave the pattern. When God made man, seeing it was not good for him to be alone, He gave him a help-meet in one wife, and *one* only. Here is an example of the first organization of society. Now for the precept in conformity with this example. The law of nature is the voice of God ; and in this case, cannot be misunderstood : nature echoes the revealed word of God, that it is not good for man to be alone, and nature provides one help-meet for each, and no more. Thus the example teaches that one woman is made for one man, and nature cries *only one*. We are well aware that it was practised by better men than Lamech—by Patriarchs and Prophets : at which time it was also written, “an eye for an eye, and a tooth for a tooth ;” which the Gospel revealed in a different light, saying, “resist not evil.” Polygamy was, perhaps, like this mode of revenge, and many other things, suffered, because of the hardness of their

hearts; but was not so from the beginning: nor to be, after "the true light shined" forth. Agreeing with this last supposition it is remarkable that of all the nations that practice this, but a single one acknowledge Jesus Christ as the Saviour of the world, and they practically reject the Gospel.

If it be said that the law of Moses provided for Polygamy, we answer it also provided for choosing a King, which God had forbidden. If David, the man after God's own heart, be appealed to, we refer to the word of God in his case. See Book of Mormon, page 125: "Behold David and Solomon, had truly many wives, and concubines, *which thing* was abominable before me, saith the Lord." It is then commanded that they, the Nephites, should have but *one* wife, and concubines *none*. Alma in effect declares the same. See pages 323 and 4.

Some may say, that this was a law to the Nephites, but not to us. Let us see. In Doc. and Cov., Sec. 4, par. 1, it says, "the word of the Lord concerning His church." Hear what the Lord says to the church. In par. 8, the whole church is condemned for unbelief and treating lightly the commandments. Then it is said, "And they shall remain under this condemnation, until they repent and remember the new covenant, *even the Book of Mormon*, and the former commandments which I have given them, not only to say, but to *do* according to that which I have *written*." Here the church is required not only to say (they believe it) but to obey what is written in it. See, also, sec. 13, par. 5, "And again the Elders, Priests, and teachers of this church, shall teach the principles of my Gospel, which are in the Bible, and the book of Mormon, and they shall observe the covenants and church articles to *do* them." We have already seen what is written in the book of Mormon, on this subject. Let us now examine the Covenants, and Church Articles. See sec. 65, par. 3. "For marriage is ordained of God unto man, wherefore it is *lawful* that he should have *one* wife, and they *twain* shall be one flesh." Sec. 13, par. 7. "Thou shalt love thy wife with all thy heart, and cleave unto her and *none else*." See Church Article, sec. 101, par. 2. "You both mutually agree to be each others companion, husband and wife, observing the legal right belonging to this condition; that is, keeping yourselves wholly *for* each other, and *from* all others during your lives." Such is the marriage covenant recognized by the church. See par. 4. We (the whole church in general assembly) declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." See sec. 13, par. 16. Thou

shalt take the things which thou hast received—for a law, to be my law, to govern my church, and he that doeth according to these things shall be saved, and he that doeth them not, shall be damned if he continues.

We demand of all who have been called Latter day Saints, do you believe these things? If you do not, you ought at once to renounce the name. But if you acknowledge the authority of the Book of Mormon, and the Doctrine and Covenants, (or either of them) then know that Polygamy is forbidden of God, and this interdict, is directed to us, who have known the mighty power of God in establishing the authority of this, his word; and whoever transgresses and repenteth not, shall receive according to the law. Hear it: Oh, ye deceivers, and deceived together. “He that receiveth my law, and *doeth* it, the same is my disciple, and he that saith he receiveth it, and doeth it not, the same is *not my disciple*, and shall be cast out from among you,—Doc. and Cov. Sec. 61 par. 2. “I come quickly, and ye shall see that my law is kept.” Par. 3. “These words are given unto you, and they are pure before me; Wherefore, beware how you hold them, *for they are to be answered upon your souls, in the day of judgment*, even so. Amen. Herein, Brethren we have shown in few words what the law of God is on this subject, and we call upon you both far and near to obey it, lest ye be found fighting against God, and receive of his wrath in the day of his indignation. Let those who have offended in this matter, know, that “the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant.” Mal. ch. 2, 14 ver. To those calling themselves Latter-Day-Saints at Salt Lake, we commend the latter, and the following quotations. Ezra 10—14, “Let now our rulers of all the congregation stand, and let all them which have strange wives in our cities come at appointed times, and with them the Elders of every city, and the Judges thereof, until the fierce wrath of our God for this matter be turned from us,” (and separate yourselves from the strange wives,) and return with weeping and with supplication to the law of God. And he that scattered Israel in wrath, will gather them in mercy, and keep them as a shepherd doth his flock. Behold this shall go forth as a restorer of paths to walk in, and a swift witness against him, that giveth not heed to the words which the Lord and his spirits hath spoken.

Given by the Spirit through the Gift of Tongues,
December, 1852, in answer to Prayer.

My saints have desired a song sent from me,
To sing and rejoice in, 'till Zion's made free.
I say to you all, arise and be wise,
My grace is sufficient, and it shall suffice.

The towers of Zion, they soon shall arise
And bloom like a rose, in sweet paradise ;—
A song I will give thee, to sing unto me,—
To sing and rejoice in, 'till Zion's made free.

The captives shall come, from the East and the West,
From the North and the South, in Zion to rest ;
And if ye are faithful, with them ye shall be,
So be faithful and prayerful, 'till Zion's made free.

Pray ye that your faith, and works may agree,
The cov'nant you've made is well pleasing to me,
Oh, be ye united,—I say be ye one,
For soon the redemption of Zion will come.

Sweet Union, sweet Union, Oh Union, I love,
Saith God I have spoken, to you from above.
My saints have desired a song sent from me,
A prayer and true praise unto me it shall be.

NOTE.—Brethren desiring to co-operate with us, wishing pamphlets,
etc., address J. W. Briggs, Beloit, or Z. H. Gurley, Yellowstone, La-
Fayette Co. Wisconsin.
Beloit, Feb. 1853.

